



	Candles	Mincha	DafYomi	Shiur	Shachris	ש"ש	פרשת: שלח
Friday	8:09	6:50/7:45					9:10
Shabbos	8:00	6:45		7:45	9:00		9:10
Sunday	8:20	8:00			7:30		9:10

## IMPORTANCE OF ....

The Gemara (*Shabbos* 49b) asks what the 39 *Melachos* (that are forbidden on *Shabbos*) correspond to. R' Shimon suggests that the *Torah* contains various forms of the word מלאכה 39 times. Rav Yosef asks: is the *Posuk* ויבא הביתה לעשות מלאכתו (talking of Yosef in Potiphar's house) included (since some opinions hold that מלאכתו does not mean Yosef's labor, in this *Posuk*)? Abaye responded, let's bring a *Sefer Torah* and count them, as is done elsewhere! Rav Yosef replied that he was also unsure regarding another *Posuk*: והמלאכה היתה דים. If both were counted, there would be 40. As such, which one should not be counted? The Gemara answers תיקו (Eliyahu will answer this). R' Meir Arik (שר 3:23) suggests that if we used והמלאכה היתה דים to teach us there are 39 מלאכות on *Shabbos*, we would have to conclude that a useless forbidden act (מלאכה שאינה צריכה) is also to be included as אסור in *Hilchos Shabbos*, since this *Posuk* discusses the labor of making further donations to the *Mishkan*, which were deemed useless. If however, the *Posuk* regarding Yosef's מלאכה counted, then a מלאכה שאינה צריכה would be excluded, and therefore not אסור. The *Targum Yonasan* describes the מוקוש ענים as a man from the house of Yosef. Why? Because if Tzela'chad was from the tribe of Yosef, he would prefer to learn that the *Posuk* of ויבא הביתה לעשות מלאכתו is referring to actual labor, rather than sinning with the wife of Potiphar, to paint his ancestor in an acceptable light. As such, the other *Posuk*, והמלאכה היתה דים, not being used in the count, leaves us to conclude that a מלאכה שאינה צריכה is excluded (as is the *Halacha*). Therefore, since the מוקוש's intent was determined to be לשם שמים, his act would have to be a מלאכה שאינה צריכה, since it was only done to display *Chilul Shabbos* and its ramifications, and not to collect wood. As such, he should have been *Potur*.

## QUESTION OF THE WEEK:

When would a *Tzibur* say *Tachanun* during a post-מנחה גדולה afternoon *Mincha*, only after a certain time, but not before?

## ANSWER TO LAST WEEK:

(A witness contradicts one who says he received a *Heter*; whom to believe?)

The *Shulchan Aruch* (י"ד 127:3) rules that a single witness is only believed in cases of *Issur* to be lenient and to permit - not to be strict. Therefore, a contradicting witness is not believed to say that no *Heter* was obtained, if the owner says there was.

## DIN'S CORNER:

When food or drink are taken for medicinal purposes, one must still recite a *brocho* before and after if the taste is acceptable and one's appetite is pleased by it. This is so, even though one would not have taken the medicine if not for the illness. However, if the taste is bad and one's appetite does not enjoy it, even though he "benefits" from it because of its medicinal value, no *brocho* is said. (*MB* 204:43)

## DID YOU KNOW THAT ....

The Gemara (*Sotah* 34b) derives from the fact that the *Posuk* says: ויבוא עד חברון (instead of ויבואו), that Calev separated from the other spies and traveled to Chevron in order to *daven* at the graves of his ancestors, where he asked them to plead for mercy from *Hashem* that he be saved from the evil plan of the spies. The connection between a person's נשמה and his קבר is well established, particularly on the occasion of a *Yahrtzeit*. *Rashi* notes (*Yevamos* 122a) that on the *Yahrtzeit* of a great man, the *Talmidei Chachomim* would gather at his grave and form a *Yeshiva* for study on that day. However, the issue of whether one performs a *mitzvah* by visiting an ancestor's grave is not clear although all agree it is a "good" thing. The *Beis Yosef* (או"ח 568) quotes a *Teshuva* from the *MaHaril* regarding a woman who vowed that she would visit the graves of *Tzadikim* in a certain city. For a long time, she was unable to go, until one day, someone hired her to travel there. The *MaHaril* held that she could still fulfill her vow this way, since she hadn't vowed to necessarily undergo an expense. He likened it to a vow one makes to move to *Eretz Yisroel*, where one needn't fulfill the vow immediately - one may wait to secure a proper residence etc.. before moving, thus implying perhaps a similarity of *mitzvah* between moving to *Eretz Yisroel* and visiting graves. The *Mishna* (*Kesubos* 110b) states that just as one may force family members to move from abroad to *Eretz Yisroel*, so too is there an obligation to move within *Eretz Yisroel* to Yerushalayim. Even according to R' Chaim Kohen (*Tosafos ibid*) that there is no *mitzvah* to settle *Eretz Yisroel* today because of certain difficulties, once one is in *Eretz Yisroel*, he should be obligated to move to Yerushalayim. The *Tzitz Eliezer* (13:22) cites the *S'dei HaAretz* (3:11) who asks if one may even leave Yerushalayim to go visit the graves of *Tzadikim* in Chevron, if one did not qualify his residence in Yerushalayim specifically with this exception. He concludes that such a temporary absence is permitted, especially if one will return the same day.

## A Lesson Can Be Learned From:

A student approached Rav Pam ZT"L during *Hakafos* with a question. Rav Pam answered, citing a *Teshuvah* from the *Netziv* as an illustration. When Rav Pam could not find the *Netziv's* *Sefer* in the *Beis HaMidrash*, he decided to take the student to his home. The student felt that it wasn't necessary to disturb *Hakafos* for this but Rav Pam insisted, noting how R' Zalman of Volozhin would travel to the next town in search of a *Sefer* he needed. When asked why he did so, R' Zalman explained that Chazal comment on the *Posuk*: לא בשמים היא, that if the *Torah* were in *Shomayim*, one would have to go up there to get it. Going to the next town is a drop in the ocean compared to that. So too, Rav Pam concluded, a few minutes is nothing compared to R' Zalman.

**P.S.** Sholosh Seudos sponsored this week by the Schulman family.